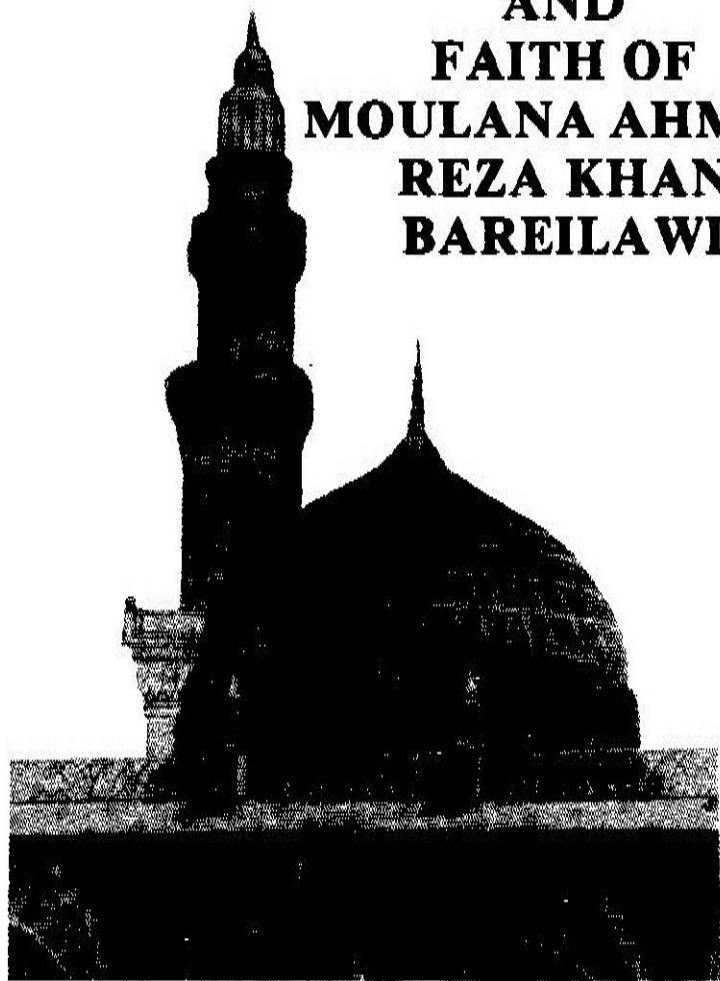
THE LIFE AND FAITH OF MOULANA AHMED REZA KHAN BAREILAWI

WRITTEN BY:

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THE LIFE & FAITH OF MOULANA AHMED REZA KHAN BAREILAWI

NAME:

Moulana Ahmed Reza (Rida); the Bareilawi (Da'irat al-ma'arif-al-Islamiyya (Urdu), Lahore: 1969 p.485 University of Punjab).

He was named Muhammad. His mother named him Amman Miyan, his father named him Ahmed Miyan while his grandfather named him Ahmed Rida. (Al-Bastawi-Al Bareilawi p.25)

He liked none of the above and named himself Abd-Al-Mustafa (Al-Qadiri-man Huwa Ahmed Rida) p.15 This name he has used regularly in his correspendence, treatises and books.

PLACE OF BIRTH:

Bareilly (al-Bastawi:-A'la Hadrat Bareilawi, Lahore p.25) a city in India in the province of Uttar Pradesh.

DATE OF BIRTH:

10 Shawwal 1272 AH/ 14 June 1865/ (Hayat A'la Hadrat. Vol 1. p.1)

NAME OF FATHER:

Maulana Naqi Ali (Tadhkira Ulama: Hind p.64)

NAME OF GRANDFATHER:

Maulana Rida Ali (ibid). Both were considered Hanafi Ulama (ibid).

COLOUR OF SKIN:

Deep dark. Opponents condemned him on this feature, Murtada Hasan wrote a Book in refutation to Molvi Ahmed Reza ideas and entitled it "Al-tin-al-lazib-'ala al-aswad-al-Kadhib" i.e. (Sticking clay on the dark liar).

Movli Ahmed Reza's nephew writes:
"In his young age he had deep brown colour, but strenous efforts changed his colour and removed the freshness of his face"
(Al-Bastawi-al-Bareilawi. p.20)

BODY SHAPE:

He was slim and slender.
(Hayat a'la Hadrat Vol I. p.35)

HIS HEALTH:

(a) KIDNEY AND CHRONIC DISEASES:
Suffered from pain in kidney and other chronic diseases.
(Al-Bastawi-al-Bareilawi p.20)

(b) BACK:
Constant pain. (Hayat A'la Hadrat p.28)

(c) HEAD:

Suffered regularly from intense headache and fever.
(Malfusat Bareilawi p.64)

(d) EYESIGHT

Had a white speck in his right eye, and felt severe pain in it. He underwent medical treatment and was not healed up till the end of his life. (Malfusat Bareilawi p.64)

Eg. "Once his meal was placed before him, both bread and curry. He ate the curry and drank the soup, but did not see the bread. When his wife asked him about it, he replied. "I did not see the bread" although it was placed before him with the curry."

(Anwar Rida p.360) (Check Hayat A'la Hadrat p.64 for another e.g.)

Thus he said: "These diseases are blessed, they stick to the Prophets (peace be upon him). Praise be to Allah, they have stuck to me as they stuck to them." (Malfusat Vol. 1 p.64)

(e) MEMORY:

Memory was weak. He was absent minded and utterly forgetful. E.g. One of his disciples reports: It was the habit of the Bareilawi that he wore the glasses (Spectacles) when he wrote or read some thing for his eyesight was weak, and he could not thus read or write without glasses. During his leisure hours he lifted his glasses and as usual placed it on his forehead; then he became busy talking to them. When he finished, he intended to write and searched for the glasses. He forgot that it was on his forehead. For a while he was perplexed and remained inactive. When he suddenly wiped his face with his hands, the glasses came down to his nose. Thereupon he remembered that he had kept it on his forehead.(Hayat A'la Hadrat. p.64)

(f) ANY PLAGUE:

Once he suffered from plague & vomitted blood.
(Hayat A'la Hadrat p.22)

(g) TEMPER:

He was hot tempered. (Anwar Rida p.358). He was quickly excitable, severely erascible, insolent, giving to cursing, reviling, obscene and lewd in his language. This was so deep-rooted in him that even his friends were forced to say "He was hard-hearted and callous to his opponenets. He did not talk or take care as required by the Shariat" (Hayat A'la Hadrat p.211)

Eg. 1 Addressing the Deobandis he wrote: "A woman is capable of committing fornication. Then according to the opinion of your leader and teacher, it is necessary that your God too should be capable of committing fornication, otherwise the prostitutes of the brothers of the Doebandis would laugh at Him and say; How do you claim for Godhood? You are not capable of doing which even we can do? This naturally implies where will the sexual intercourse be?" (Al-Bareilawi-Subhan-al-Subbuh p.142) (Allah protect us from such nonsense)

Eg. 2 He says "The works of Ismail Dihlawi, like "Taqwiyat al Iman." "Tanwir-al-ainain-idah-al-haqq" and "al-sirat-al musteqim" are all blasphemous books. They are more impure than urine, if anyone does not believe in that then what, he is a heretic "(Daman Bagh p.134)

Eg. 3 He says "The study of "Taqwiyyat-al Iman" is more unlawful than adultery and drinking."
(Al Ataya al-Nabawiyya Lilfatawa al Ridwiyya Vol 6 p.183).

Eg. 5 Still further: "The Ahl-al Hadith are saba'is and heretics. Do not eat and drink with them, and do not have marriage ties with them. If anyone, marries with their women, his marriage is invalid and it is but pure fornication" ('Al-Fatawa-al-Ridwiyya Vol 5 p.137).

Eg. 6 He goes on: "The non conformists (ahl-al-Hadith) are the dogs of hell" (al-Fatawa-al-Ridwiyya Vol 6 p.90)

Eg. 7 He states: "Ibn Hazam was a sabian and wicked of tongue." (Ahmed Rida, Hajz-al-Bahrain Vol 2 p.237 (Pakistani ed).

Eg. 8 He pens: "One cannot then rely on the opinion of Ibn Qayyim, for he was a heretic." (Al-Fatawa-al-Ridwiyya Vol 4 p.199)

Eg. 9 "Ibn Taimiyya talked irrationally on the basis of speculation." (Al-Fatawa-al-Ridwiyya Vol 3 p.399)

Eg. 10 "The wahhabis are more wicked, harmful and impure than the Jews and the Christians" (Al-Bareilawi-Ahkam al Sharia Vol 1 p.124)

Eg. 11 "The Qasimi Sect is accursed, apostates forever, may Allah curse them (Al-Fatawa-al-Ridwiyya Vol 6 p.59)

Eg. 12 "Barahin Qatia, the work of Gungawhi, is dirtier than urine and full of unbelief. If anyone does not believe it, (the above statement) he is an athiest". (Subhan-al-Subbuh p.134)

Eg. 13 "If anyone hesitates in declaring Rashid Ahmad (Gunghawhi) unbeliever, there is no doubt in his (the one who hesitates) unbelief" (Al-Bareilawi. Fatawa Afriqiyya p.24)

Eg. 14 "He who hesitates in declaring Ashraf Ali to be an unbeliever is himself an unbeliever". (Al-Fatawa-al-Ridwiyya Vol 6 p.124)

Eg. 15 "The author of "Bahisti Zewar" is an unbeliever." It is forbidden for a Muslim to look into it". (Al-Fatawa al-riduriyya Vol 6 p.56)

Eg. 16 His (Ashraf Ali) followers are apostates" (Ibid p104)

Eg. 17 Abul Kalam Azad is an apostate, and he calls his Tafsir an "unclean book" (Tajanub ahl-al-Sunna p.166)

Eg. 18 "Iblis (The devil) speaks through the tongue of the heretic philosopher Dr. Muhammad Iqbal" (Ibid p.340)

Eg. 19 He states: "If anyone puts on the English cap (hat) he is an unbeliever. There is no doubt about his unbelief" (Baligh-al-Nur. included in Fatawa-al-Ridwiyya Vol 6 p.11)

Eg. 20 If anyone burns the Turkish cap, he goes out from the fold of Islam" (Ibid p.11)

Rasul of Allah (SAW) said: "If a man accuses another man of being a sinner (fasiq) and an infidel, but the accused, in fact, is not such, the statement will recoil upon the accuser (i.e. The maker of the statement himself will become a sinner & an infidel) (Mirkhat p.411)

These are some of the triggerings of his Kufr machine gun, but stangely enough he has written about himself.

"We observe much care about declaring a Muslim to be an unbeliever, and endeavour not to declare a person who utters lailaha illal Allah (there is no diety worthy of worship but Allah) to be an unbeliever as far possible." (Fatawa-al-Ridwiyya Vol 6 p.251).

HIS TEACHER:

One of his teachers was Mirza Ghulam Qadir Baig, the brother of Mirza Ghulam Ahmad Qadiyani the false prophet. (Al Bastawi-al-Bareilawi p.36) (Hayat a'la Hadrat p.32).

HIS PARTNER: Yes, with the devil. He states that the devil was his partner, when he smoked hookah he and the devil smoked it by turns." (Malfusat-al-Bareilawi). (Vol 2 p.100)

ANY STRANGE HABITS:

He used to kiss the feet of people. One of his followers has written that he (Ahmed Reza) used to kiss the feet of Ashrafi Miyan. (Adhkar. Habid Rida lahore-majlis Rida p.24) see also Anwar Rida p.30. and "Hikayat Ridwiyya" quoted from "Malfusat-al-Bareilawi. p63/64 for a strange kissing story.

HIS WORKS:

Moulana Ahmad Reza said that the no. of his works reached 200 (al-Dawlatal-Mukkiyya p.1) His successor and disciple says that there are 350 in all. (Al-Mujmal-al-Mujaddid).

His sons said there are 400: (Al-Dawlat al-Makkiyya p.11) The author of Anwar Rida states 584 (Anwar Rida p.325) While al-Bihari states 600 to 1000 (Supp. al-Mu'taqid al Muntaqid; Man huwa Ahmad Rida p.25) Excellent, the people of the room do not know how many windows there are.

WHICH AGENCY DID HE BELONG TO: BRITISH (REF. SEE BELOW)

PREMIUM FOR ABOVE & VIEW ON JIHAAD

He wrote Pro-British works, and for those striving against the British rule and to abolish Jihad, on the same path of Ghulam Qadani see:

1. Revelations of Ghulam Ahmad By Mansoor Qadiyani p.17.
2. Ariya Dharm p.79/80.
3. Zarurat-ul-Imam p.23
4. Tohfa Qaisaiyyah p.27

5. Barakat-ul-Khilafat by Mahmood Ahmad p.65

6. "Arbain" no.4 p.15

7. Arbain p.47

8. Tabligh-i-Risalat Vol 14 p.49

9. "Review of Religions" No. 2, 1904,

10. letters of Ghulam Ahmad to British government published in "Review of Religions" No. 5, 1922.

SO MOULANA AHMAD REZA STATES:

"To support the Turks (in the freedom of India) is a sheer delusion, the real objective by mentioning the name of Khilafat is to liberate India."
Dawan al-'aish (Barelly ed, p.63. Lahore ed, p.95.)

He declared Jihad as unlawful in all quarters of India. He argued that India was not Dar-al-Harb (enemy territory) and Jihad could be allowed only in a Dar-al-Harb. He went further to declare that India is Dar-al-Islam (Muslim territory). He produced a monograph devoted to this theme by the name of "I Lam al-A'Lam Bi Anna Hindustan Dar Al-Islam" Comprising of 20 pages.

A non co-operation movement was staffed against the cruel British Imperialist. Moulana Ahmad Reza wrote a treatise completely devoted to the subject, declaring it haram. (Forbidden) It was included in his Fatawa under the title: "Al-MAHAJJAT AL-MU'TAMANA FI'AYAT AL-MUM TANANA."

HE BEGINS THE PHAMPLET SAYING:

"The worldly transaction which does not harm the religion is not prohibited except with the apostates as wahhabis, the Deobandis and their likes."
Then in simple words; "The object of their movement is to secure freedom from the British and no other purpose."

THEN EXPRESSLY:

"Jihad is not obligatory for us, the Muslims of India, on the basis of the Quran. He who holds that it is obligatory is an opponent to the Muslims and intends to harm them. (Ibid p.20)

Furthermore to show loyalty to the British he goes on to refute those who argued in favour of Jihad on the basis of Harat Husain son of Ali (Allah be pleased with both of them.) He said:-

"He (Husain) did not intend Jihad, but the fighting was imposed upon him. It is unlawful for a Monarch of Islam, on whom it is obligatory to establish Jihad, to begin fighting with the British when we have no capability to do so"? (Ibid p.20)

He said: "Jihad and fighting are not binding on the Muslims in India". (Dawan al-'Aish p.46)

THE RESULTS: HIS SUPPORT:

After Moulana Ahmad Reza's praise for the British, his declaration of Jihad as Haraam and swearing those actively involved in it to seek freedom from the British, one of his followers was forced to say:- "The Muslims harboured bad faith about him"
(Introduction to Dawan al Aish p.18)

AND

"Most of his novices and followers separated from him for their disagreement with him on the Khilafat Movement"
("Kitabi Dunya", an article by Hasan Nizami p.2 in reference to the above quotation).

"The opposition of the Bareilawis to the Khilafat Movement and the non-Cooperation Movement provoked the people against him" "The Muslims began to hate him and to separate from him near the days of his death on account of his opposition to the Khilafat Movement" (Introduction to Diwan-al-Aish p.18)

HIS ASSOCIATES

(1) NA'IM AL-DIN-MURADABADI. Born in January 1883 Ad. He was a contemporary of the Bareilawi. Died in 1948 AD. His works:

  (1) Marginal Notes CANNOTATIONS of the Quran in urdu called "Khaza'in al-Irfan" published along with Moulana Ahmed Reza's banned translation of the Quran in Urdu,

  (2) "Atyab a-Bayan"

  (3) "Al-Kalimat-al-ulya". (Tadhkira Ulamai Ahl-al-Sunna: sadr-al-Afadil Hashiyat-al-Istimaad.)

(2) AMJID ALI- born in Khosi in Azamgarth. He supported Moulana Ahmad Reza with force and stayed with him at Bareilawi for some time. He has written "Bahar-i-shariat" which is regarded as the Bareilawiyya encyclopaedia of fiqh. He died in 1367 AH/Sept 1948 AD.

(3) SYED DIDAR ALI-born at Nawabpur in Alwar (India) in 1270 AH 1853 AD. His works:

  (1) Tafsir Mizan-al-adyan in 2 small volumes;

  (2) A lamat al-wahhabiyya" and some small pamphlets (Ibid).

(4) HASHMAT ALI: Born in Lucknow. His father was one of the pupils of Sayyid Didar Ali. He was appointed as Qasi. He was called "fear for the hippocrates" by Ahmad Rida. Died in 1370 AH 1950 A.D. of cancer and was buried in Peeli Bhet (India).

(5) AHMAD YAR NA'IMI: Born in Badayun in 1906. His works:
   (1) "Ja'al Haqq"
   (2) Annotation called "Nur-al-Irfan" to Moulana Ahmad Reza Quran translation
   (3) pamphlets- "Rahmatuillah bi wasilat al-auliya", "Saltanat-Mustafa" and others. He died in 1971 (Tadkira akabri-ahl-al-Sunna p.54).

IN VIEW OF THE ABOVE CAN THE FOLLOWING BE TRUE?

Writing about his childhood Zafar-al-Din says that while reciting the Quran (When he was less than 4 years) his teacher instructed him in a Quranic verse. But Ahmad Reza could not recite it despite his repeated effort to do so. His grand father noticed it and was amazed. After looking in the copy of the Quran he saw that there was some grammatical mistakes in the recitation of the teacher. Ahmad Reza's tongue declined to reveal, recite this verse ungrammatically (Hayat A'la Hadrat p.22) This shows innocence from childhood.

"The pen of Ahmad Reza and his tongue were immune from a slip, even from a point although it is on an established fact that every scholar has a slip" (Abd al-Hakim Asharaf. Yadi A'la Hadrat p.32)

ANOTHER FOLLOWER SAYS:

"Ahmad Reza did not utter even a word from his tongue repugnant to the Sharia. Allah has protected him from every lapse"
(Muhammed Asghar al-Alawi: Al Fatawa al-'Alawi-al-Fatawa-al Riduriyya Introduction Vol 2 p.5)

STILL ANOTHER STATES:

"Since his childhood Ahmad Reza has been protected from straying and error, and adherence to the straight path was ingrained in his nature" (Anwar Rida p.223) & in the same book "Allah has protected his pen and tongue from error" (Ibid p.271) also see (Ibid p.270).

While teaching him "(Ahmad Reza), once his father said to him "I do not Know wether I should teach you or you should teach me. At that time his age did not exceed 10 years")Introduction to Fatawa Riduriyya Vol 2 p.6

AND

A man met Ahmad Reza when he was 3 years old and 6 months. He talked to him in eloquent Arabic, and Ahmad Reza replied to him in Arabic in the same manner. The man was not seen later.
(Hayat a'la Hadrat p.22)

MOREOVER IT IS STATED IN WASAYA SHARIF:

"The state of his (Ahmad Reza) abstinence and piety was such that I heard some Sheikhs saying that on seeing him (Ahmad Reza) the eagerness for visiting the tombs of the great companions was diminished in their hearts" (Wasaya Sharif)

FURTHERMORE:

"The existence of Ahmad Reza is a sign from the exact signs of Allah" (Anwar Rida p.100)

MOULANA AHMAD REZA SAYS ABOUT HIMSELF:

"Allah's pleasure lies in the Prophets Pleasure, and the Prophets Pleasure lies in the pleasure of Ahmad Reza". (Ayyub Ridwi Bagh-i-Firdaus p.7)

KEEPING UP WITH THE SAME SPIRIT OF THEIR MASTER:

"A jalsa was held in Faislabad in memory of Shah Abdul Aleem Siddique. His son, Noorani Mia, was about to address the gathering when the chairman, Ghulam Rasul, addressed the crowd as follows: Shah Ahmad Noorani is the esteemed son of a praised father, and I have no qualms in openly stating that the sight of his honourable, dignified and enlightened face in this day and age is the equivalent of making Ziyarat of the Rasul of Allah (P.B.U.H.) (Islami Jamhuria: 4th October 1978.)

Then not satisfied, Moulana Ahmad Reza opens the door of Risalaat (Prophethood) and pens; "Prophethood will proceed again after Abdul Qadir Jilani, and this (new) Prophet will be initially a follower of his Sheikh" (Hadiq Bakhshish Vo. 2 p.72).

"To keep on (hold fast to) My Deen and My Madhab as praised highly in My writings, steadily and solidly, is an (farz) obligation above all other (Fariz) obligations." (Wasaya Sharif of Ahmad Reza 25th Safar 1345 AH).

THUS:

"Ahmad Reza Khan has been appointed by Allah over the Ahle Sunnis" (Rahamul Qabhar Ala Kufre Kuffar p.6).

HIS MENTAL STATE:

In many places he has stated that Ambiyaa (A.S.) are not human beings but Nur.

EG. 1 It was the habit of the unbelievers to say that the Prophets were human beings. (al-fatawa al Riduriyya Vol 6 p.143, Mawais Naiimiya p.116) also text of the introduction to Salaatul Safa which is included in Majmu 'rasail p.33 (to be quoted later).

BUT

Moulana Ahmad Reza himself quoted in his book a tradition that Rasul of Allah (SAW) said:
"Every child has dust in his navel from which he was created till he is buried into it. Abu Bakr, Umar and I were created from the same dust and in it we shall be buried. Fatawa Ifriqiyya (ed A.H. 1236) p.85

EG. 2 Concerning the kissing of both thumbs on hearing the name of Rasul of Allah (SAW) at azan time, Moulana Ahmad Reza says:
"he who denies the kissing of both thumbs rejects the consensus of the community and follows the way other than that of the believers for which

Allah has given a severe warning "and land him in hell- what an evil refuge" (14: 115)
(Munir al-ayn, included in al Fatawa al Ridwiyya Vol 2 p.488)

BUT

Moulana Ahmad Reza himself stated in a reply to question:
"To kiss the thumb nails and place them on the eyes on hearing the Holy Prophet's (P.B.U.H.) name in prayer-call is NOT PROVED by any Authentic Hadith bearing the Prophets name (Hadith-e-sahib marfu)". . .
(Abarrul-Maqal fi Istahsan-e-Qublat u'l Ijlal p.11/12)

EG. 3 Moulana Ahmad Reza Writes:
"If any one despises a Sayyid, that is, a person belonging to the descendants of the Messenger of Allah (P.B.U.H.) or scorns upon him, he becomes an unbeliever" (Baligh-al-Nur p.23)

BUT

Moulana Ahmad Reza writes of Sayyid ata ul-Allah Shah Bukhari (RA) the great scholar and orator of the sub-continent.
"The party of Bukhari is the party of unbelievers and apostates" (Tajanub ahl-al Sunna 90/160).

This is only one example of what Moulana Ahmad Rida wrote and many kufr fatawa and statements of his have already been given. In fact by the wildness of Kufr machine, it is difficult to count who remains Muslim, let alone Sayyids remaining Muslims. We ask as per Moulana Ahmad Reza's own Fatawas who remains a believer?

HIS ATTITUDE TOWARDS THE SAUDIS:

Moulana Ahmad Reza said about the Imam of big Masjid of Bombay when that Imam gave reception to the scions of the Saudi King in Bombay on the occasion of his visit to India: Ahmad Yusuf, the rejected one, gave a reception to the scion of Ibn Saud, praised the Najdi government which harbours impure and wicked beliefs of unbelief. He honoured the unbelievers, the apostates, and gave a reception to them, and exalted the wicked people of Najid. Hence, he became an unbeliever (Kafir) and apostated. He became entitled to the divine wrath and demolished Islam and Sunna. He moved the Divine Throne. If anyone doubts his unbelief, he too is an unbeliever.
(Tajanub Ahl-al-Sunna p.267/268).

The above spirit was mantained by Moulana Ahmed Reza's son, the Mufti Mustafa Rida who wrote a verdict on the postponement of Haj on account of the Wahhabi Government. This Fatawa was signed by over 50 scholars of this sect. Among them were Mazhar Bareilewi who called himself Abaid al-Rida Hashmat Ali, Hamid Rida the second son of Moulana Ahmad Reza, Naim al din Muradabadi, Didar Ali etc. It appeared in a pamphlet entitled "Tanwir-al-Hajjah li man yujaurwiza iltiwa al-Hijjah. One of the signatories of this fatawa commented, "By this fatawa the sacred territory of Mecca and Medina have been purified from the devils of Najd."

In his (Moulana Ahmad Reza) rage agianst the Wahhabis, he accuses Hazrat Abu Bakr (RA) and Umar (RA) for NOT obeying the Rasul of Allah (SAW) He says in reply to a query whether the Wahhabis sect was in existence in the time of the rightly-guided caliphs? He replied yes. They were people who rebelled against Ali (Allah be pleased with him). . . His father lived in the lifetime of Prophet (SAW) and the Prophet had ordered Abu Bakr Siddiq and Umar to kill him. Had he been killed, there would have been no commotion today. (Muhammad Mustafa Ridual Khan: Malfusat Mujaddid mi'at al-Hadira Lahore p.66/7/8) see also Ahmad Sa'd Kazima's in al Haqq-al-Mubin, Sahiwat p-10/12, Bahar Shariat Vol 1 p.46/47)

Following their leaders, a fatawa was issued which directly means that ALL HAJIS ARE UNBELIEVERS AND APOSTATES. Upon the visit of the Imam of MASJID NABVI and the Imam of HASJID HARAM of MECCA to Pakistan, a person questioned thus:-

"What is the fatawa (verdict) about those persons who prayed behind the Imams of the Haramain (the two sacred territiories)?"

REPLY

"The Learned Bareilawi scholar NURANI has pronounced the fatawa:-

"Whoever believes that the Wahhbis of Najd are Muslims, OR prays behind them, IS AN UNBELIEVER AND APOSTATE" (Fatawa Sayyid Shujaat Ali Al-Qadiri).

O reader, if you, or your father, mother, son, daughter, wife, Imam or relative has been for Haj or Umra and followed the Imam of any one of the Harams, then according to the above you can realise where you stand-in or out of the fold of Islam?

See also-Al-Mujahid-The voice of the Ahle Sunnat Wa Jamaat-Vol 1 No. 1 July/aug 1980 article entitled "The most dangerous enemy of Islam" by the Editor.

Do you not see local Brelawi leaders not performing salaat behind the Haramain Imams, Moreover they denounce them openly.

HIS FOOD:

Moulana Ahmed Reza made lawful the eating of the wages of the soothsayer and the food of magians offered on New Year's Day. He also made jaiz the oblations that were offered to things besides Allah. He wrote in reply to a question of an inquirer who asked: "Is it lawful to eat those foods and sweets which the Hindus bring to those whom they worship besides Allah, and present to them as offerings?"

He replied: It is lawful to eat them, for there is nothing which forbids them. He then argued on the basis of the opinion of a Muslim Jurist who argued that the magians would offer their foods on New Year's Day and it was lawful to eat them. (Al-fatawa-al Riduriyya Vol 10 p.6)

Similarly, he made it lawful to eat the oblations that were offered to the persons or things besides Allah in general. (Ibid p.219).

He went further and showed how to legalise the money, donation of prostitues, so that it can be used for feathia purpose. He stated the above after

observation of their dealings (AKHAM SHARIAT-VOL 2 p.145) What Contact?

HIS JURISDISTIC ABILITY

EG. 1 His Biographer writes:-

"When Ala Hasrat was only 5 years old, his mother used to dress him in a long kurta and so he did not need a trouser. One day some women were passing by and their faces were open-so the young ala Hazrat raised the front fold of his kurta above his head. The women laughed and said "wah mia" the young ala Hazrat promptly replied when the eye is decieved the heart naturally follows but when the heart is deceived disposition of ones gentials is seriously affected." (Sawanith a'la Hadrat p.11).

Some of Moulana Ahmad Reza fanatic followers quote the above to prove the jurisdistic ability of ala Hadrat and his high I.Q. Moreover he claimed, (Reza) writes:-

EG. 2 I have myself seen in the village a girl who was 18 or 20 years old and whose mother was weak and infirm but had not stopped breast-feeding her daughter of 18 or 20 years old. The mother would do her best to stop her but she would force her mother down, climb onto her boson and suck milk from the breast of her. (Malfuzat Vol 3 p.58).
Is Moulana Ahmed Reza permitted to look at a ghair-mahram woman?
Is Moulana Ahmed Reza's observing so closely the breast of a ghair mehram female being sucked permissible? One wonders what he was doing there in the first place? Or is this another figment of his sex-crazed imagination?

EG. 3 "My spiritual guide Ahmad had two wives. He was one of the novices of Abd-Al-Aziz-al-Dabbagh (Allah be pleased with him) once he said to him, 'Sajalmasi, what is the matter with you that you had sexual intercourse with your wife when you other wife was awake?. . . she pretended to be asleep but actually she was not sleeping" He asked, "How did you know that, my chief? "His spiritual guide said to him "Was there another bed? "He said, "Yes, that was there-He said "I was on that bed." (Muhammed Khalil Hikayat Ridwiyya Quoted from al-Malfuazat p.110).

But his pranks go even further,.

EG. 4 The wives of the Ambiyaas (Messengers of Allah) are presented to them in their graves, and they enjoy their wives therein" (Malfuzat Vol 3 p.28). To support such sacrilege, the Bareilvi Mufti, Ahmed Yar, issued this fatwa.

"Angels in human shape do eat and drink with humans, and even have intercourse with them" (Mir'atul Manajih p.24).

What kind of affront is this to the dignity of the Nabi (P.B.U.H.)? Is this love and respect for Nabi (P.B.U.H.)? or injustice and dishonouring of Nabi (SAW)?.
Going further he writes about the Mother of all Muslims, Hazrat Ayesha (RA)

EG. 5 "Her tight fitting clothes revealeth the Robust and Youthful contours of her body, with it's protruding breasts and jutting bust, and these were searing my thoughts and tearing away at my heart" (Hadaiq Bakhshish, Vol 3 p.37) Is this decency? Is this not the work of a perverted mind? Is this the manner to address the Umnul Mumineen? Do you O, Muslim go along with the above? Also see (Malfusat-al-Bareilawi- p-275/76)

HIS BELIEF ABOUT ALLAH-TAA'LA:-

To express his own inner belief and feelings, he addresses the Deobandis in relation to the work of Ismail Dehlevi (RA), he wrote:-
"A woman is capable of committing fornication. Then according to the opinion of your leader and teacher, it is necessary that your God too should be capable of committing fornication; otherwise the prostitutes of the brothers of the Deobandis would laugh at him and say: How do you claim for Godhead? You are not capable of doing what even we can we can do? That naturally implies that your God must possess female sexual organ, otherwise where will be the sexual intercourse?. . . (Al-Bareilawi-Subhan-al-Subbuh p.142)

"To play tricks like a juggler, to have sexual relations with women, to indulge in the corrupt and shameless indecency of sodomy, to act in sex perversions of an ennuch. Non of this wickedness and none of this disgrace is agianst His glory. (Ibid).
Is this not mind boggling? Is this your God also.?

WHO HE SHOULD CALL TO REMOVE CALAMITIES ETC:?

He says: "He the Messenger of Allah (P.B.U.H.) is the remover of the calamity and bestower of donation" (Al-Bareilawi-al-Amn-Wal'ual p.10)

In another place he writes:-
"Call Ali, the manifestion of wonders. You will find him an aid to you in calamities. All calamities and sorrows will be removed by virtue of your guardianship, Ya Ali, Ya Ali." (Ibid p.13).

THE CALL OF MOULANA AHMED REZA WAS:

"O shade of the diety of Shiakh 'Abd-al-Qadir' Give me something for Allah's sake, Shaikh Abd Qadir affection; affection, of affectionate, Abd-al-Qadir. Remove from us the vicissitudes of time, O 'Abd-al-Qadir" (Hadaiq Bakhshish p.186).

ALLAH TAALA SAYS:

"You alone we worship and To you alone we seek aid (Quran 1:5);
"Those whom you invoke besides Him cannot help you, and indeed cannot help themselves (Quran 7:197)

"say: Why then have you chosen protectors besides Him, who, even to themselves, can do neither harm or good". (Quran 13:16)

"On the earth you are not beyound (His) reach, nor do you have any protector or helper besides Allah (Quran 42:31); "say: Why then have you chosen protectors besides Him, who, even to themselves, can do neither harm or good". (Quran 13:16)

"The Pagans, leaving Him, call upon but female dieties. They call but upon Satan, the persistent rebel. "Quran 4:117 & Quran (34:22, 35:13-14, 35:40, 39:38, 27:62, (XLVI :5) Choose the way you want to go.

POWER OF RASUL OF ALLAH (SAW) AND SAINTS ACCORDING TO MOULANA AHMAD REZA

"It is the Messanger of Allah (P.B.U.H.) who heals up the diseases and pains, removes every calamity from the Muslim people, he gives life, and resolves the dilemmas, benefits all creatures, and raises their degrees. He is the guardian, the helper, the remover of advesity. It is he who cooled the fire upon Abraham, It is he who donates and bestowes, and his command is in force and his order is operative in the universe" (Al-Bareilawi-al-Istimdad-'ala Ajyyal-al-I'tidad p.29/30.)

AND

"From him is the people, from him the bestowal, and from him the help: in the religion, in this world and in the hereafter for ever and for ever" (Al-Fatwa-al-Riduriyya Vol 1 p.557).

AND

"The Messenger of Allah (SAW) is the greatest vicegerent of Allah, and he is the disposer of all things in the heaven and on earth. (Al-Fatawa-Al-Riduriyya Vol 6 p.155).

Also other members of this clan have exaggerated in numerous other places, refer,

(1) I'jaz, al-Bareilawi, Anwar Rida, p.240.
(2) Amjad Ali, Bhar Shariat Vol 1 p.15
(3) Ahmad Yar al-Bareilawi; Ja'al Haqq p. 195.
(4) Ibid p. 195 - 196

About Shaikh Jilani (RA) Moulana Ahmad Reza says, "Shaikh Abdul Qadir has the power of disposition in the universe. He has been granted permission and he has the authority. He is the conductor of the affairs of the world" (Hadaiq Bakhshish p.26).

AND

"Abd al-Qadir provides aid for the religious people" (Ibid p.179)

AND

"Shaikh Jilani is the helper who has the power of the word "Be and it is" (Kun Fa Yakun)" (Ibid p.122) etc.

AND

"The saints give life to the dead, heal up the born blind and the leper, and cover the whole earth by a single space" (Al-Amn Wa'l-ula p.24)

AND

"No period of time is free from a saint who provides aid, and the heaven and earth stand through him alone" (Ibid p.102) refer also, (Ahmad Yar Ja'al Haqq p.197, Ibid p.231, Bahar Shariat Vol 1 p.6., Al-Fatawa-al-Na'miya p.24

ALLAH-TAAL'A SAYS:-

"Countless are beasts that do not bear their provisions. Allah provides for them, as He provides for you. He alone hears all and knows all" (Quran 29:60)

"Blessed be He in whose hands is all sovereignty: He has the power over all things." "So Glory to Him who has control of all things, and to Him you will all be brought back" (Quran 36:83).

"For Allah is He who gives (all) sustenance, Rabb of Power, steadfast (for ever) (Quran 51:58)

"There is no moving creature on earth but it's sustenence dependeth on Allah" (Quran 11:6) see also (Quran 23:88), (28:60), (34:36), (3:26),(35-19-22), (2:213), (18:103/4), (18:102/103), etc

Truth and falsehood has been outlined, it is for you to decide.

HIS BELIEF ON ILM (KNOWLEDGE) OF RASUL (SAW) AND SAINTS:

MOULANA AHMAD REZA SAYS:-

"The Messenger of Allah (SAW) did not come out but after Allah had taught him there the 5 hidden things" (AL-BAREILAWI-KHALIS-AL-I'TIQAD-p.53)

AND

"The Prophet (SAW) was endowed with the knowledge of the 5 unseen things towards the end, BUT he was ordered to conceal "(IBIB p.56 'n Al-Dawlet Al-Makkiya, p.144).

AND

"There is no distinction between the life and death of the Prophet (SAW) in respect of watching his people by him, and his knowledge about their events, intentions and resolutions " (JA'AL HAQQ, P.151. KHALOS-AL-I'TIQAD, p.39

AND

"The Prophet (SAW) NOT ONLY KNOWS these 5 unseen things, but also he used to confer the knowledge upon whom he liked from his servants" (AL-BAREILAWI, KHALIS-AL I'TIQAD, p.14). Compare (2) and (4), observe the contradiction.

AND

"Nothing from the 5 unseen things mentioned in the verse quoted earlier is hidden from the Prophet (SAW). How can that be hidden from him, while the seven poles (aqtab) know them, although they are lower than Ghawth (saint) in rank? Then how is with the chief of the first and the last of the people, who is the cause of everything and which came into being by His existence" (IBID, p.53,54)

AND

"We saw a body (of saints) who had the knowledge of the time of death, and they know what the wombs had contained during the pregnancy of the woman as well as before it" (IBID, p.53: AL-MURADABADI, AL-KALIMAT'ULYA, p.35).

AND

"The seven heavens and the sevens earths in the eyes of a believing servant of ALLAH are like a RING THROWN IN A DESERT" (KHAL IS-AL-I-TIQAD, p.51).

ALLAH-TAALA SAYS:

"To ALLAH belongth the mystery of the heavens and the earth and the decision of the HOUR (of Judgement) will be done in the twinkling of an eye, or even quicker: For ALLAH hath power over ALL things" (Q.16/77)

AND

"With HIM is (the knowledge of) secrets of the heavens and the earth, and the earth, how clearly He sees, how finely He hears" (Q. 18/26)

AND

"Verily, ALLAH knows ALL the hidden things of the heavens and the earth: Verily, He has full knowledge of All that is in (men's) hearts (Q.35/38)

AND

ALLAH COMMANDED HIS RASUL (SAW) TO SAY:

"I have No power over any good or harm to myself except as ALLAH willeth. If I had knowledge of the unseen, I should have multiplied ALL good, and no evil should have touched me, I am but a warner and bringer of glad tiding to those who have faith" (Q. 7/188).

See also QURAAN: (20:110) (6:50) (46:1) (9:101) (9:43) (6:112) (2:32) 'n also numerous ahadith.

LIGHT HAS BEEN SEPARTED FROM DARKNESS, WHICH PATH DO YOU DESIRE?

BELIEF WHETHER RASUL OF ALLAH (SAW) IS HUMAN OR NUR (LIGHT)

MOULANA AHMAD REZA WRITES:

"Ya Allah, praise be to you Ya light, Ya light of the light, Ya light before every light, Ya light after every light, Ya one who posses the light, by Him is the light, grant blessing and peace to your radiant light which you have created from your light and created all creatures from his light, and bless the rays of his lights, his family, companions and moons, bless all of them" (AL Bareilawi-Salat-al-Safa) included in (Majmu'a rasa'il Vol 1 p.33)

"The angles are the flames of these lights for he said: From my light was created everything" (Ibid p.37).

It was the habit of the unbelievers to say that the Prophets were human beings. (Al-Bareilawi-al-Fatawa-al-Ridurriya Vol 6 p.143, Mawa'iz, Naimiya p.155)

ALLAH SAYS:-

"What kept man back from belief when guidance came to them was nothing but this: they said: Has Allah sent a man (like us) to be (His) apostle" (Quran 17:94)

"say: If there were settled on earth angels walking in peace and quiet, we should certainly have sent down from the heavens an angel for an apostle" (Quran 17:95).

"they Said:- Ah, You are no more than human. Like ourselves, you wish to turn us away from the (gods) of our fathers used to worship, then bring us some clear authority" (Quran 14:10).

"In private the unbelievers say to each other: Is this man not a mortal like you? Do you go to witchcraft even while your eyes are open" (Quran 21:3).

Allah, the exalted, commanded His Prophet (SAW) to Say:-

"I am but a man like yourselves but the inspiration has come to me that God is one God". (Quran 18:110, 41:6)

"Say: Glory to my Rabb. Am I not but a man, and Rasul" (Quran 17:93). and refer Quran (36:13-15), (23:45-47), (22:24-26), (23:33-34), (26:186), (21:7), (3:164), (9:128), (2:151),. Read 2 ahadith out of the numerous available to prove Ambiyya (A.S) are human beings.

The Rasul of Allah (SAW) said about himself:

"I am but a man like you: I am caused to forget, as you forget. So when I forget, remind me" (Bukhari)

Aisha (R.A.) the Mother of the Believers, said about the Rasul of Allah (SAW):

"He was but a man from mankind: He washed his clothes, milked his sheep

and served himself" (Shamil Tirmidhi) The correct path has been blazed, it is now up to you to decide which way to go.

BELIEF WHETHER RASUL OF ALLAH (SAW) AND SAINTS (R.A.) ARE OMNIPRESENT OR OMNISCIENT.

MOULANA AHMAD REZA SAYS:-

"The saints are able to visit ten thousand cities in a single moment if they please and intend" (Al-Bareilawi-Malfusat p.113).

"Krishna the unbeliever, used to visit hundreds of thousands places in a single moment. This he did despite his unbelief. Why cannot the saints visit numerous places in a single moment."(Al-Fatawa-al-Riduriyya Vol 6 p.142, Malfusat p.114)

WHAT PROOF?

"The spirit of the Prophet (SAW) is present in the homes of the people of Islam" (Khalis-al-I'tiqad p.40)

"The Messenger of Allah (SAW) is not far away from anyone and not unaware of anyone" (Ibid p.39).

"His death and life (i.e. the Prophet's death and life) makes no difference in keeping watch over the people, his awareness of their affairs and intentions. All that is manifest to him. There is no hiddeness" (Ibid p.46).

"Weep, O Wahhabis, for the Prophet (SAW) of Allah is omnipresent and omniscient. Nothing happened in the world and nothing will happen in it but he sees it and observes it. He is present at everyplace, and sees everything. (Ibid p.46)

See also:- Ahmad Sa'id al-Kazizmi, Taskin al-Khawati fi Mas'alat al-Hadi wa'l Nazir p.85, Ibid 18,5,65,90, Ibid 86, Ja'al-Haqq p.150, Ibid 145, Ibid 155, Ibid 163. Also Anwar Rida p.246 to be quoted later.

ALLAH-TAALA SAYS:-

"You (Muhammed were not present on the western side of the mountain) when we decreed Musa with his commission, nor did you witness the event" (Quran 28:44)

"You did not dwell among the people of Madian, nor did you recite to them our Revelations, but we sent you inspired (Quran 28:45)

"You were not present on the mountain side when we called (Out to Musa) (Quran 28:46)

"These are the announcments of the unseen which we reveal to you, neither you nor your people knew them. Have patience, the (good) end is for the Righteous (Quran 11:49)

"That (Which we have now revealed to you) is of the announcements of the unseen. You were not present when they conceived their plans and schemed against him. (Quran 12:102).

See also Quraan:- (3:44), (8:40), (3:123), (8:42), (48:18), (48:27) etc. We also say that our beloved Nabi (SAW) was ordered to proclaim:

"Say: This is My path. With sure knowledge I call upon you to have faith in Allah, I and all my followers. Glory be to Him! I am not one of the polytheists." (Quraan 12:108). Is there any thinker who may think? "Will they not ponder on the Quraan? Are there locks upon their hearts?" (Quran 47:24)

WHAT HIS FOLLOWERS BELIEVE ABOUT HIM:

1) Angels of Allah lifted Ahmed Reza's bier. (Anwar Reda p.272. Introduction to Ru Kaun Ki Dunya p.22)

2) The Messenger of Allah (SAW) sent the gift of perfume for the washing of Ahmed Reza (Wasaya-Al-Bareilvi p.19)

3) The Rasul of Allah (SAW) and his companions (RA) waited in silence for Ahmad Reza. (Introduction to al Fatawa-al-Ridwiyya p.13)

4) "No versatile scholar like him is found in the last two centuries." (Hasnain Rida (ed) IN WHICH FIELD? (Hasnain Rida (ed): Wasaya al-Bareilvi p.24

5) "He was the Abu Hanifa of his time" (Fatawa Ridwiyya Vol 5) An open insult to Imam Abu Hanifa (R.A.)!!!

6) "Ahmed Reza was a miracle among the miracles of Nabi (SAW)" Another insult!!! (Anwar Rida p.236).

7) "The Fatawa Ridwiyya contains a number of questions which did not even strike the ears of the Ulema" (Bahar Sariat Vol 1 p.3).

8) "The scientist of Europe and philosophers of Asia used to shiver on account of fear of the learning of Ahmed Reza. He memorised all the books those in common use and those not, that were written or compiled during 14 centuries. The lexicographers were unable to make a word which could express his high academic position", (Ruhaun Ki Kunya p.26) SEE SECTION ON MEMORY ref. (Hayat-ala-Hadhrat p.44 i.e.,he could not even remember the spectacles left on his head.)

9) Jannati? when Ahmed Reza proceeded to perform Haj, he went to Masjid Khaif, and passed the night in it He was given the glad tidings that he was granted salvation by Allah (Ibid p.265) Our belief is that Wahi terminated with the passing away of the Prophet's (Peace be upon him)

10) Healer? "He was a renovator, chief, leader, spiritual guide, martyr, intercessor. His house was the house of healing. It was he who gave eyes to the blind and gave ears to the deaf. He was the niche of the light of Allah, the mirror of the beauty of Mustafa, and the Lion from the lions of Allah " (Ayyub Ali al-Bareilvi-Nafkhatal-Ruh,Bareilly p.5) Strangely enough he could do nothing about his kidney, head and eye ailments.!!!

11) Fulfiller of needs. . .? "He is the fulfiller of needs, remover of the calamities obviater of the difficulties, supplier of the water of Kauthar, the master of the grave, resurrection and congregation. He is the helper. the pole of the saints, the successor of Mustafa, the Khidr of the sea of guidance, the donator and the sustainer" (Ibid p.47/48) Amazing that the fulfiller of needs cannot himself purchase a postage stamp! Another person had to pity him and send 200 rupees to him "Once again he became pennyless and had nothing even to purchase postage stamps. A man who knew this situation sent 200 rupees to him" (Hayat A'la Hadhrat p.58).

12) "He is the master, the sustainer, the chief, the spiritual guide, the intercessor, the helper and the like." (Ayyu Ridwi, Mada'ih, Ala Hazrat p.4 & 5)

13) "The sick use to seek healing from Jesus, but Ahmed Reza gives life to the dead" (Ibid p.25)

14) "Ahmed Reza gives insight to the hearts and eyesight to the eyes, he grants faith and gives deliverance in the hereafter." (Abd Al-Sattar-Al-Bareilvi Naghmat-al-Ruh p.42)

15) "Ahmed Reza is the sustainer, the responder to the supplications and the resolver of difficulties, the helper and pole of saints, he is the one who will have the shade on the day of gathering (i.e. in the hereafter, after resurrection), on the day when there will be no shade, and there will be company in the grave, and when the people are resurrected and gathered (in the next world): He is the sustainer and we are needy of him" (Ibid p.46). Jazakaalah-We do not need Ahmad Reza.

16) Ominpresent?
"Ahmad Reza al-Bareilawi is living and present among us still today, helps us redresess our grievances" (Anwar Rida p.246).

WHAT MOULANA AHMAD REZA SAID ABOUT HIMSELF

(1) "I am the monarch of the domain of speech. The people should accept whatever I say "(Anwar Rida p.319, Hadaiqi Bakhish) Ya Allah save us from the above.

(2) "My breast is a bag of learning. Whenever I am asked about any thing, I reply to it immediately, be it concerned with any science" (Intro. to Sharh-al-Huquq. p.8).Did anyone else make such a claim?

(3) The Rasul of Allah was my Follower?
"When Barkaat Ahmad passed away, and I descended into his grave, then I say this without exaggeration, I inhaled that fragrance in this grave which I had first inhaled at the Roza Sharif of Rasul of Allah (PBUH). On the day that he died, the late Molvi Sayed Amir Ahmad saw Huzoor (PBUH) on horseback in a dream. He asked: Ya Rasul Allah (PBUH), where to art thou bound? The Nabi (PBUH) replied: For the Janaza salaat of Barkaat Ahmad. A'lhamdulillah. I (Ahmad

Reza Khan) myself did lead this Mubarak salaat of Janaza" (Malfuza Vol 2 p.23). How can any Muslim tolerate such blashphemy? Is this Not disregarding the status and dignity of Our Beloved Nabi (SAW)? How can a person stoop to such indecency? Then at times Moulana Ahmad Reza reversed this exaggeration, just observe.

HE ADDRESSED HIMSELF

(1) "No one asks about you, and no one cares for you, because the dogs like you are numerous" (Intro. to Sharh-al-Haquq p.11 Hadaiqi Bakhshish)

AND

(2) He says of himself "I am the dog of Ghawth-i-Azam, and his necklace is on my neck" (Hadaiqi Bakhshish)

AND

(3) And about himself and his two sons it is written:-
"Once the Shaikh (spiritual guide) of Ahmad Reza asked him for 2 dogs of pure and noble origin belonging to an excellent breed. He took both of his sons to him and presented them to him saying:- My Chief- I have brought these 2 dogs pure and noble of origin. They belong to a good and high breed. Please accept them from me." (Anwar Rida p.238) The quotation speaks for itself.

HIS WILL

"To keep (hold fast to) My Deen and My Madhab as praised highly in My writings, steadfastly and solidly, is an (FARZ) obligation ABOVE ALL OTHER (FARIZ) obligations" (Wasaya Sharief of Ahmad Reza 25the Safar 1345 a.h.). Reza Khani DEEN means All that which has been expounded in his writings, some of which you have read in this treatise. Ya Allah protect us from the Reza Khani Deen.

AND

"If My dear ones can manage-they should perform faathia on me 2 or 3 times a week and they should also send Me some of the following things:- home made milk pudding-preferably with buffalo milk, chicken (Biryani) chicken pilaau, or mutton pilaau-shami kabaab, paratha bread, cream sweet-meats mustad veg with ginger and such like condiments and seasonings-juicy meat rolls-apple juice-pomegranate juice-soda water and iced milk tart" (Wasaya Sharief p.8).
What a tall order and massive appetite? What a way to go?

DEATH: HOW:

He died of pleurisy (inflammation of the enclosing lungs).

WHEN HE DIED:

He died on 25th of Safar, 1340 AH/1921AD (Al-Bastawi-Al-Bareilawi p.11)

AGE AT TIME OF DEATH:

68 Years (Ibid).

TIME OF DEATH:

Noon (Ibid). It was HOT then, do you think it is still HOT?

CONCLUSION:

Islam is the only major religion which has withstood the onslaught of Kufr and Shirk. In other religions, either a person, idol or Prophet has been endowed with divinity and the truth of the message has been dissolved to imperfection.

There has arisen a group of people who are either unwittingly or deliberately trying to lead Islam to the same unfortunate end. Allah, has willed otherwise for Islam will remain pure until the end of time - but the believers and followers of Islam could well fall prey to such beliefs which Shaitaan cunningly implants in their minds through people like Moulana Ahmed Reza Khan etc.

After having read this book you should be adequately warned about the constant attacks on our Iman and take necessary steps to protect it.

**"WE HEARD MUCH ABOUT THE EXISTENCE OF THE HEART IN THE CHEST,
BUT WHEN IT WAS CUT OPEN,
NOT EVEN A DROP OF BLOOD CAME OUT".**